'Let us Live as Hindus': Narrating Hindu Identity Through Temple Building Processes in Amsterdam Zuidoost (1988-2015)
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Cover Page

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APPENDIX I

QUESTIONS POSED FOR SEMI-STRUCTURED INTERVIEWS

The majority of my respondents were introduced to me by other community members. After making initial contact and carrying out several informal conversations, semi-structured interviews were arranged. The following themes and specific questions guided the interviews that are featured in this dissertation.

Questions Posed for Semi-Structured Interviews in Part I:

- How long have you lived in the Netherlands?

-Where were you born and raised?

- Briefly discuss your movement into the Netherlands, including the year you came to the Netherlands

- How long have you lived in Amsterdam Zuidoost?

- What do you remember about your earliest days in the Netherlands? In Amsterdam   Zuidoost?

- Why is it important to have a temple in Amsterdam Zuidoost?

- Why it is important to visit temples?

- Why do you visit temple A instead of temple B, C, or D?

Questions Posed for Semi-Structured Interviews in Part II:

- Did you attend the DD temple in Amsterdam Zuidoost?

- Were you aware of the media coverage of the closing of DD temple?

- [If respondents were familiar with/involved in the DD closing] In your own words, describe the events that led to the temple's closing

- [If respondents were familiar with/involved in the DD closing] Why do you think the temple closed?

- Who do you think had the most influence over the events leading up to the closing?

- [For those who continue to visit the DD office space] Why do you continue to support DD?

- [For those who do not visit the DD office space] Why did you choose to visit another temple space?

- In your eyes, what is the role of a temple board?

Questions Posed for Semi Structured Interviews in Part III:

- What is a Hindu?

- What behaviours or practices does being a 'good' Hindu involve?

- What is the relationship between being a good citizen and being a good Hindu?

- Should only brahmins be allowed to carry out rituals? Why/why not?

- Why is the 'brahmin issue' still so relevant in the community?

- Can a religious person be a political person?

- What does it mean to be political?

- What changes do you think need to take place among Hindus in the neighbourhood?

- How important is ritual to Hinduism today?

- How would you run a temple if you could?

- What should temples today learn from what happened in 2010?

Across the semi-structured interviews in Parts I, II and III, whether or not all of these questions were addressed depended largely on the answers that my respondents gave. In some cases, certain issues were directly more relevant, so the interview focused more on these aspects than on other questions.

APPENDIX II

LIST OF SEMI-STRUCTURED RECORDED INTERVIEWS

This appendix lists the major voices in my research that consented to semi-structured, recorded interviews and the month and year that they were interviewed.

Chapter 2

RESPONDENT	DATE OF INTERVIEW
Sieta (f)	March 2015
Don (m)	March 2015
Jaya (f)	July 2014
Devi (f)	June 2014
Caroline (f)	February 2014

Chapter 3

RESPONDENT	DATE OF INTERVIEW
Payal (f)	October 2014
Sharlinie (f)	February 2015
Tina (f)	July 2014
Mr. Chandra (m)	June 2014
Amit (m)	October 2013
Prakash (m)	July 2014
Mr. Ravi (m)	July 2014
Maya (f)	June 2014
Nina (f)	October 2015

Chapter 4

RESPONDENT	DATE OF INTERVIEW
Jelle (m)	May 2014
Jan (m)	May 2014
Frenck (m)	May 2014

Chapter 5

RESPONDENT	DATE OF INTERVIEW
Sheela (f)	August 2014
Mr. Chandra (f)	June 2014
Saar (f)	May 2014

Chapter 6

RESPONDENT	DATE OF INTERVIEW
Sieta (f)	March 2015
Tina (f)	July 2014
Sharlinie (f)	May 2014
Trishna (f)	August 2014
Sheryl (f)	May 2014
Don (m)	March 2015
Maya (f)	July 2015
Sharlinie (f)	October 2015

Chapter 7

RESPONDENT	DATE OF INTERVIEW
Tina (f)	August 2014
Tony (m)	August 2014
Maya (f)	July 2014
Rieti (f)	September 2013
Don (m)	March 2015
Omar (m)	August 2014
Mr. Ravi (m)	May 2014

Chapter 8

RESPONDENT	DATE OF INTERVIEW
Tony (m)	August 2014
Maya (f)	July 2014
Sheryl (f)	June 2014
Don (m)	March 2015
Mr. Ravi (m)	May 2014
Tina (f)	July 2014
Tina (f)	October 2015

Apart from these voices, informal conversations and semi-structured, non-recorded interviews with other community actors also took place (see Introduction).

GLOSSARY

This glossary provides definitions for terms as my respondents use them. Some of the definitions related to Hinduism therefore deviate slightly from their context in India or other diasporic contexts.

Arya Samaj - neo-Hindu movement that first arrived in Suriname from India in 1929

Brahmin - member of highest caste stratification

Coolie - informal name given to Indian indentured labourers, many consider it to be a derogatory term, but some second and third generation Hindustanis have appropriated the term and affectionately refer to themselves and their Hindustani peers as 'coolies'.

Gurudwara - place of worship for Sikhs

Hanuman - Hindu monkey deity from the Ramayana stories. He is a monkey who saved Sita from the demon Ravana by rescuing her in Lanka. He is known for his loyalty to Ram and his intense strength. He is a particularly important deity among Surinamese Hindus.

Hindustani - ethnic marker used in Suriname and the Netherlands to refer to people of Indo-Caribbean origin

Hindutva - specific articulation of Hindu nationalism originating in India in 1920s

Kabuli - either a reference to the language spoken by Afghan Hindus who hail from Kabul, or a general name for people hailing from the city of Kabul

Murti - iconographic depiction of a Hindu deity, in this case it refers to the larger murtis in the temple

Nickerie - rural district in the east of Suriname, bordering Guyana with a high concentration of Hindustanis

Pandit - priests who officiate rituals in temples and in homes, their status as priests is earned either through birth or by merit

Paramaribo - capital city of Suriname

Pravachan - discourse or address most often given by priests or gurus in temples as part of a worship session

Puja - worship, either carried out in public spaces or in temples under the guidance of priests/ritual specialists, or done private in homes, bedrooms, cars and other informal settings

Ramayana - epic text that appears in multiple vernacular and regional forms in the Indian subcontinent as well as Southeast Asia. It tells the story of the god-king Ram and his wife Sita, who is captured by the demon Ravana and taken to Lanka. Of particular significance to my respondents is Ram's position as the moral model of a man and king.

Ramcharitmanas - a version of the epic *Ramayana* text attributed to the sage Tulsidas that dates to the 16th century. It is particularly popular among Surinamese Hindus.

Ranstad - Dutch term denoting the major urban areas of Utrecht, Amsterdam, Rotterdam and The Hague where the bulk of the country's population resides

Sanatan Dharm - 'orthodox' Hinduism that is used in contrast to Arya Samaj in the Caribbean and Indo-Caribbean diaspora communities

Sikhism - religion founded by Guru Nanak in the 17th century in contemporary Punjab, India..

Stadsdeel - local district within a larger city in the Netherlands